HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO
Vol. 40 October-December 1950 No. 4

Dr. Eleazar Guerra

MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

PUBLISHED QUARTELY

ADDRESS ALL CORRESPONDENCE TO

APARTADO 115 BIS, MEXICO, D. F., MEXICO

Free on request Donations appreciated

DIRECTORY

Bishop, Dr. Eleazar Guerra, Balderas 47, México, D. F.

District Superintendents:

Eastern District, Rev. José Garza Flores
Western District, Rev. Raúl Ríos León
Mexico District, Rev. Ignacio B. González
Northern District, Rev. Rolando Zapata O.
Puebla District, Rev. Abraham M. Avila

Missionaries:

Chihuahua, Chih.:

Mr. and Mrs. L. B. Newberry, Apto. 11
Miss Emma L. Eldridge, Apto. 50
Miss Pearl L. Hall, Sanatorio Palmore
Miss Irene Nixon, Apto. 50
Miss Lulu Rawls, Sanatorio Palmore
Miss May B. Seal, Apto. 50

Cortazar, Gto.:

Miss Mamie Baird

General Teran, N. L.:

Miss Anne Deavours

MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

Vol. 40 October-December 1950 No. 4

Congratulations!

MEXICO congratulates Dr. Eleazar Guerra upon his recent reelection as Bishop of the Methodist Church of Mexico for the 1950 – 1954 quadrennium.

Elsewhere in this issue are statistics which reveal some of the outstanding achievements of the last four years.

We thank God for all He has done through this servant of His up to the present.

Let us support him with our prayers, asking God to make him the leader of a mighty spiritual movement during the quadrennium.

Perspectives of the New Quadrennium

Eleazar Guerra

The Sixth General Conference of the Methodist Church of Mexico has passed into history, leaving it indelibly marked with many heroic acts of courage and faith on the part of our pastors and members in general.

We cannot do otherwise than express our deep gratitude to God for His infinite mercies and for the presence of the Holy Spirit moving upon our hearts. Thus, we finished the task in a spirit of deeper consecration to God and with definite purposes to further the work.

The presence of Bishop Smith, Dr. Russell, and other personalities of the Methodist Church in the United States brought positive blessing since, to their personal interest in the work in Mexico, was added the good will of that body as faithfully interpreted by these representatives. Moreover, we were honored by receiving many letters from the Secretaries and particularly the Bishops, and we are truly grateful for their spirit of cooperation as shown toward the Methodist Church of Mexico.

Many letters were received by the Conference from sister Churches, institutions, and individuals, all making patent the degree of acceptance our Methodist Church of Mexico has in the ecumenical movement, particularly in its friendly relations with the other Evangelical churches in Mexico.

In the discussion of the most serious and difficult problems, and even when the evident differences of opinion seemed about to embitter our spirits and cause division among us, nothing happened, for in free democratic fashion each person was given the chance to express his opinion and feelings openly. Arriving at the moment which we Methodists consider the climax, that of voting, those laws were approved which will doubtless mean the strengthening of the work in the Mexican Republic.

What seemed about to be a clash of ideas over the election of Bishop turned out to be an orderly and cooperative act. So, too, an apparent discrepancy in the Constitution of the Church was cleared up so that there is no longer any doubt about the legality of actions taken by past General Conferences. Our Church has made progress by adopting a Constitution which is crystal clear, leaving no room for doubt, and which will avoid many great problems in the future.

In my opinion, conscientions work was done in the different commissions and, in studying into the problems contained in the memorials, our best ministers and laymen exerted themselves enthusiastically in clarifying everything

related to new laws. Many hours of study and discussion were spent in drawing up those new laws which reenforce our Discipline. Little by little the gaps which previously existed have disappeared, leaving properly designated the norms, precepts, doctrines, and duties which form the basis of our Constitution.

Each evening of the General Conference was used for special programs, such as, Schools, Women's Missionary Societies, Mexican Missionary Society, Christian Education, Evangelism, EVANGELISTA MEXICANO (church paper). All were well prepared programs which made a marked impression on the congregations which attended.

The local church showed its spirit of cooperation by naming committees which worked efficiently, producing harmony and avoiding overlapping.

Perhaps the outstanding note of inspiration was furnished by the dedication of our new church building in Durango which now stands as a worthy testimony of the faith of those brethren, their friends, and sympathizers, whose contributions made possible this victory.

The ceremony was conducted in the presence of Bishop Smith, Dr. Russell, a goodly number of missionaries and visitors, and a congregation which crowded the building to capacity, for almost all the members of the General Conference were in attendance upon that historic service.

The pastor of the church, Rev. Joel Galván; the District Elder, Rev. Raul Rios; the Official Board; and the members of the church all did their part in giving us a demonstration not only of their Christian love but, also, evidence of their faith.

There has ended another chapter of the brief but brilliant history of Mexican Methodism, and we prepare to enter anew the struggle, trusting more than ever in Him who has power to make all things new, and Who, by His spirit of grace, will be able to guide us to final victory which means: Mexico for Christ.

The Seventh Methodist Youth Congress

"Impressions of one no longer young in years but youthful in spirit."

Vicente Mendoza

Methodist Youth has just written one of the most brilliant pages in the history of its activities by holding, in the city of Durango, its Seventh Methodist Youth Congress. We are going to record here some of the impressions we received in this Congress which we had the pleasure of attending.

The youth leaders began ahead of time to awaken, in the young people, enthusiasm and the desire to go to Durango so that, as the date approached, their joy was at white heat, and in all our churches the movement took shape. Many were the ways in which the needed funds for the trip were procured, and in good time everything was in readiness. From all the large churches strong delegations gathered for the Congress, and even from remote points there were representatives, however few in numbers. Thus, from Sonora and the extreme northern part of Veracruz; from Chihuahua and from Puebla; from Tamaulipas and from the Federal District; from everywhere came our young folks till there were more then 250 gathered in Durango — young men and women — all of them young, no adults nor "relatively" young. All told, an average of some 300 people congregated in the dining room, including the visitors.

It is easy to imagine the uproar, the shouts of the "cheer" groups, and the exuberance of that great mass of youth, all singing, applauding, shouting and.... eating. (Well do we know how carefree youth can eat!) Meal hours in the dining-room were the best revelation of this aspect of the Congress.

THE DEVOTIONAL ASPECT: In our observations we took note of this very interesting phase of the Youth Congress. The Durango church — the lower floor — was wholly filled every day for the sessions. That riotous crowd seemed transformed. Earnestly devoted as they were, to the work which they had come to accomplish, the first thing that attracted our attention was the quiet spirit of devotion in all the hours dedicated to meditation and the study of the Word of God. These young people sang and prayed with unction of spirit. As in all such assemblies, there may have been restless spirits, ready to cause discord, but they were not in evidence in the daily work of the Congress.

One of the activities of this kind which most deeply impressed us was the organization of an all-night prayer meeting, planned by the young leader from Balderas church, Pedro de Koster. He invited a group of some twenty-five earnest and reverent young people to hold an all-night meeting of prayer and meditation, beginning at eleven o'clock, at the close of the general service, and continuing until 6:15 next morning. Brief talks, hymns, and prayers kept minds and hearts occupied during the whole night. Interested and reverent, the young people sought communion with God and enjoyed it. We had the joy of accompanying them and recognized how our own spirit was sweetly strengthened by that exertion of piety and reverence. Who can deny the influence of that prayer service on the spirit of the Congress? One could not have expected all to attend, but this service lent color and atmosphere, and thus we testify that our youth not only knew how to eat, shout, and laugh, but also how to worship and seek God. This made a deep and lasting impression on us.

EARNESTNESS AND ABILITY IN BUSINESS: The talks made to the young folks were all related to the activities demanded by the program of action of the Methodist Leagues, many of them practical and suggestive, such as a definite missionary effort, and above all, (something into

which the Leagues have not gone at all) rural work. In addition, we must mention the earnest and far-seeing spirit which characterized their business sessions as they made plans and discussed the Constitution which should in the future direct the activities of Methodist youth.

Observers such as we could not but note that our young people now understand the part they are to play in the Church and the community. By themselves they now give evidence of a spirit of vision which previously they lacked, and for which reason they always needed guidance and direction from their adult leaders. But now we are sure that they have come of age, and young as they are, they know how to manage their affairs properly and wisely. Their vision and aspirations are adequate, and the leaders who have arisen among them are guiding them along a straight path which leads them to comply with their Christian duties and to unite their efforts to win young people to Christ. This was our impression.

Of course, there were moments when the young people needed a little tutoring by the Executive Secretary of Christian Education, Mr. Manuel Flores, or by some mature pastor who was present. This was natural, but it is becoming less necessary now that our youth are well oriented and only need from us a little help in those matters which they do not understand or in which they lack experience for making decisions. The discussions were heated at times without reaching a point of radicalism which could be condemned nor divergence from the Methodist character and spirit. We have confidence in our young folks and we oldsters may now pass over the torch to their leaders, sure that they will bear it with honor and dignity.

GENERAL IMPRESSIONS. We have mentioned only the outstanding points which most attracted our attention and we shall not make this article longer. We merely add these final notes: the enthusiasm of our young people caused

them for the first time to hold a Congress of the size of this one in Durango; never before had we seen 250 of our young people dedicated to the things of the Kingdom as they affect youth. There was piety and devotion during the hours that required it; we did not see young people just strolling about the city, nor were there excursions to points of interest, not even to the marvellous Cerro del Mercado, the hill of pure iron. In their business sessions they were serious and judicious, learning from the past and believing in the future of Christian youth; there was joy and comradeship as never before; a joyous and ready spirit of service. The delegations took turns in the kitchen in preparing the meals under the supervision of that good "mother of Methodist youth" who deserves ample appreciation: Mrs. Vera A. Flores.

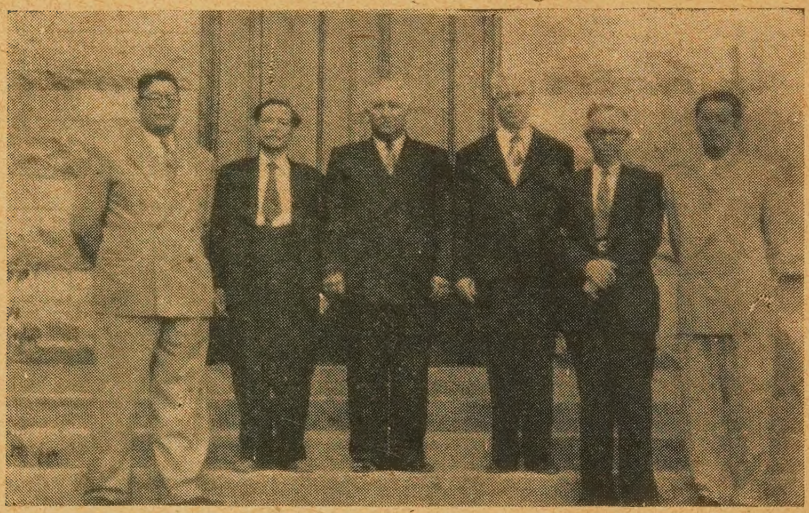
With all these things which were worked out in the Congress, it has passed into history as the most glorious and greatest assembly of Mexican Methodist youth. We older folks greet them with affection and respect. God bless them!

GROWTH OF METHODIST CHURCH OF MEXICO

		1938	1949
Local preachers		48	77
Itinerant preachers		59	70
Exhorters			77
Deaconesses and volunteers		15	22
Church buildings		106	143
Preaching places		201	315
Pastoral support	pesos	44,948.00	209,779.00
Mexican Missionary Society	pesos	3,639.00	42,000.00

MEMBERSHIP OF METHODIST CHURCH OF MEXICO

Net gain during 1946 — 1950	2,312 members
Present membership	28,247 members



BISHOPS AND SECRETARIES

Rev. Nelson Velasco, Evangelism; Rev. Sixto Avila, second bishop; Dr. Eleazar Guerra, third bishop; Dr. Juan N. Pascoe, first bishop; Rev. Ernesto M. Villasana, Missions; Rev. Manuel Flores, Religious Education.

Mexican Methodism

Juan N. Pascoe

(Excerpt from a sermon preached in Torreón inmediately after the close of General Conference, October 1, 1950).

We do not pretend that the Methodist Church alone, nor exclusively, is the Church of Jesus Christ, but only that it is a branch of His Church, a batallion of His Army, a member of His body. Summarizing briefly what Methodism is, we use two quotations.

The first is from the historical notes of the 1942 Discipline of the Methodist Church of Mexico: "Between Protestantism and the Reform movement in the time of Juárez, and, later, the Mexican Revolution there has never

been the least official relation. But there has existed between these movements a surprising identity of ideals and aspirations. This is due to the fact that both seek the progress of the people: the Reform movement and the Revolution in the political field; Protestantism in the religious field. And what we affirm of Protestantism is true of Methodism, which is essentially evangelism, transformed into a creative and dynamic force."

The second quotation is a single paragraph from a a memorial prepared for this Sixth General Conference: "Methodism, in fulfilling its sacred mission of preaching the Gospel and calling men to repentance, was obliged to reject predestination which neutralized the preaching of the Gospel and the call to repentance, and accept free will which leads to the recognition of individual moral responsibility, qualifying one to accept or reject the message of the Gospel. Thus, if the sinner repents and believes, he is saved; otherwise he is condemned. But let us thank God that Methodism, in accepting free will, took a step far in advance of her day, and knew how to channel this liberty in marvelous fashion, just as an engine does the steam, converting it into motive power and creative energy. Therefore, in Metodism, whether it be members or ministers (local preachers, itinerant deacons and elders, or bishops), or organization (pastoral charges, local district, annual, or general conferences), nothing and no one is absolute nor supreme. All is subject to the dictates of law.

Methodism, therefore, (1) originates in free will; (2) reaches the conclusion that the human being is morally responsible; (3) recognizes, as basic, repentance and faith, doctrine and worship, both public and private. For if Christianity does not express itself in action, it is a complete failure. (4) If Christianity is to be expressed in action, this action must be intelligent. Thus, Methodism is an enthusiastic supporter of education and schools. (5) Moreover, if it is necessary that individual action be intelligent and understanding, it is still better that it be cooperative, organized with

clearly defined projects, since God has endowed man with creative ability for formulating and carrying out plans. (6) And in joint action methods (hence the name Methodist) are vital.

But all this free will, this sense of responsibility, this activity, individual or corporate, would be impossible if one had not first experienced, by the grace of God, the new birth and sanctification, since the Lord has revealed that "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit, and "Except a man be born again, he cannot see the kingdom of God",

Mexican Methodism was born in 1873, along with the proclamation of freedom of conscience and of worship, as guaranteed by the Constitution of the Mexican Republic. In 1930 the Methodist bodies united, and there was organized an autonomous Church with the consent of the parent organizations. Indeed, Methodism in Mexico outstripped the parent churches in this respect. This independent organization made possible the necessary adjustment to the laws then in force in the Mexican Republic.

If the First General Conference of 1930 distinguished itself by marking the course the Methodist Church of Mexico was to follow, the Sixth General Conference which has just closed also did some thing outstanding: it defined its Constitution, selecting from all the laws already passed those which are basic and fundamental. They were then codified and will be transmitted to the Annual Conferences for final confirmation before becoming part of the Constitution.

Two wholly different aspects of the future are distinguishable on the horizon as the Methodist Church of Mexico enters the 1950 — 1954 quadrennium.

One is somber and disquieting, suggested in the words of our Divine Master before His crucifixion: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work."

The other aspect, brilliant and promising, is also suggested by the words of the Lord after his resurrection, when He had

been glorified: "I know they works: behold, I have set before thee an open door, and no man can shut it."

"The night cometh when no man can work", and, "I have set before thee an open door and no man can shut it" are the two prospects before Mexican Protestantism and, especially, before the Methodist Church of Mexico.

But before these prospects there is only one alternative: to be faithful to our Lord, faithful unto death, and with all the faculties of our soul, according to the Great Commandment, trusting absolutely in the promise of the Lord, "Lo, I am with you alway, even unto the end of the world."

MINISTERIAL CANDIDATES

Students in Union Evangelical Center	20
Students in pre-theological training	27
Students in Deaconess School	5
Students in pre-deaconess training	3
	55

EPISCOPAL JOURNEYS

During the 1946 — 1950 quadrennium Bishop Eleazar Guerra made trips within Mexico, and to the United States, Guatemala, Costa Rica, Peru, Chile, Cuba, Puerto Rico, and Holland.

Total mileage, more than 200,000 miles

UNFORTUNATE

MEXICO regrets that, in making up our last issue, the picture of Miss Lelia Roberts was misplaced and did not appear on the cover page as we had planned. Our sincere apologies to her many friends!

COLEGIO PALMORE

"Things are known by their names, and institutions by their deeds. Colegio Palmore is a symbol because Palmore is the school that has made the hopes of more than one generation come true," wrote a non-Evangelical teacher of that institution in THE HERALD, a local Chihuahua paper, last Commencement Day.

"Colegio Palmore," continues the writer, "is not the four walls of a school; it is not the building but the spirit which permeates it and is felt in all the corners and life of Chihuahua.

"Colegio Palmore is non-sectarian, but is a temple where there is respect for all the beliefs that make the human being moral and more Christian, since believing is the only way to have faith in one's self and in others.

"Colegio Palmore is not purely theoretical; it also nourishes the spirit and the soul of its pupils, inculcating in them friendship, loyalty, cooperation, and service — all those invaluable qualities that make a better life possible.

"Colegio Palmore is the sum of all those intangible things that make it the Alma Mater," declares this article, "because it cultivates the understanding, strengthens the spirit, purifies the soul, invigorates the body, and makes anyone who drinks in its clear fountain a man worth while and profitable to the world.

"Countless persons, at the very memory of the name 'Colegio Palmore', remember the lovely, happy days of their youth.

"All of those who have attended Colegio Palmore feel great gratitude for all the good they have received, for it has been to them both school and home, a center of spiritual union, an intimate circle of friendships that never perish, a wide horizon of faith and hope in the mind and heart of each one of them. Colegio Palmore is the symbol of truth."

The person for whom this school is named, Dr. W. B. Palmore, had to meet many hardships during his youth. While still young and struggling against poverty, he received an inheritance of land in the state of one of the Carolinas. With great enthusiasm he made the trip to claim his land, finding that it contained rich deposits of coal. However, when he discovered that there were families living on the land who were in straightened circumstances and who had no other place to go, he destroyed the deeds to the property and left these people in possession. After this spontaneous act he returned to the home from which he had come, trusting in God.

Young Palmore began to study and in time became a minister and a publisher, founding a religious periodical that brought him great success. He traveled extensively, and one of his trips included the city of Chihuahua. As he saw the need for schools in this section, he offered land near Parque Lerdo as his gift. Here was built the school that has for many years borne his name.

The doors of Colegio Palmore were first opened in September 1890 in a small room located behind the present building. Soon the school began to grow. Among those

1946 — 1950

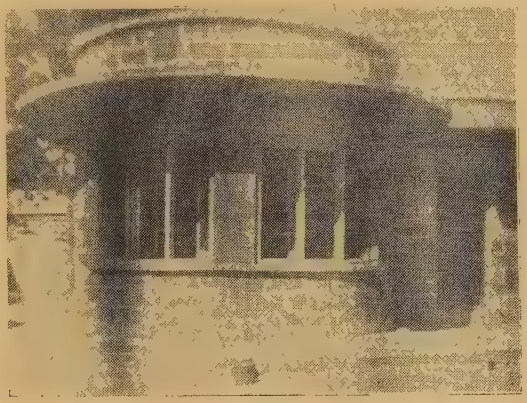
Quadrennium

Church Buildings

SUMMARY: 1946 — 1950

22 church buildings completed
18 church buildings begun
1 church building reconstructed
6 social hall annexes built
7 sites for churches purchased

Parsonages



Summary: 1946 — 1950

19 parsonages completed

who had a large part in its formation were Miss Lizzie Wilson, Miss Lucy Harper, and Professor Cervando Esquivel, a trio who were the soul of the institution.

Before long the civil and educational authorities of Chihuahua realized the excellence of the work being done in Colegio Palmore and rcognized the school for its merits. It had begun with only the primary grades, but soon Mr. Esquivel saw the need of preparing employees for commercial houses and established, in Colegio Palmore, the first commercial school in the state of Chihuahua. Later, an English department was opened to offer a full course of study in that language.

In 1913, when the city was threatened by the revolution, the school was forced to close, reopening in 1917 with Mr. Lancaster as principal. He was followed by Miss Mary Massey. The school continued to grow in every respect, with American and Mexican teachers working together. Mr. Angel Rodriguez, as technical principal, did much for the improvement and advancement of Colegio Palmore. With increasing momentum the school prospered under the leadership of Miss Emma Eldridge until Miss N. Belle Markey succeeded her as principal in 1927 when the introduction of new methods further strengthened the institution.

In 1935 there came a change in educational laws in Mexico which caused the closing of many private schools. Colegio Palmore was reorganized to meet the new requirements. The English department was closed and all instruction now given in Spanish The school at this time came into the hands of the Mexican teachers, and Professor Francisco Cepeda was named as principal of the Commercial Department and Miss María Luisa Naranjo as principal of the Primary Department.

Colegio Palmore has progressed in an extraordinary manner, the enrollment during the past year having passed the 1000 mark. The primary school alone enrolled more than 600 pupils who are divided into 14 groups: 3 first grades,

3 second grades, 2 third grades, 2 fourth grades, 2 fifth grades, and 2 sixth grades.

If the building could only have an additional storey, many pupils could be received who are anious to have a place in the school. At the beginning of the school year some wait as long as two months for entrance until room can be made for them.

"Of course, we regret that not all our teachers are Evangelical," say the principals, "but we are very fortunate because most of them are liberal and act like genuine Christians."

These two principals of Colegio Palmore give due credit for the assistance they have received, saying, "With the help of our Lord; the cooperation of our staff; and the work of the Mothers' Club and the Parent Teachers Association, two great pillars of the institution, we have been able to carry on the task that our beloved Miss Markey and the other honored predecessors have left in our hands since 1935."

The school's goal of service is the same as in former years. The students recognize that the aim of their teachers is to be upright and honest in every respect. The school's tradition began with a boy who renounced an inheritance in order to serve others. This tradition of Colegio Palmore has not ended and will not end. Though the institution may change as to externals, the spirit remains, and there will always be those who will carry on the fundamental purpose of Colegio Palmore.

CREDIT WERE CREDIT IS DUE

For more than a year Miss Gertrude Arbogast has taken care of an emergency by editing MEXICO. We now ask the hitherto anonymous editor to come forward and accept the credit and gratitude due her for her excellent work and insuperable fidelity.

R. V. W.

Zacapoaxtla Work Camp, 1950

Hands Across the Border

Wesley Matzigkeit

"If I had experienced nothing other than the Christian fellowhisp of tonight, it would have been worth the trip to Mexico." Thus spoke one of the fifteen boys who participated in the Methodist Work Camp Project during the summer of 1950 as he came out of one of the humble homes where we had joined with some local Methodists in a mid-week prayer service. Truly God favored us in a wonderful way again this year in this youth project sponsored jointly by the Board of Missions and the Board of Education of the Methodist Church.

At the beginning of the period the twenty-one North American college students — fourteen boys and seven girls — and one Mexican student met with their respective leaders for an orientation meeting. The boys were to work in the state of Puebla, the girls in the state of Guanajuato. It was evident that the group was in some ways quite heterogeneous. Some were from the South and others from the North; some were preparing to be teachers, others to be ministers, some for other professions; some were conservative in their theological outlook and others liberal. But soon we discovered that, despite these differences and many others, there was unanimity of purpose in their having come to Mexico. Various campers voiced their purposes for joining in this project: to invest a summer in Christian social service, to foster the cause of peace by building better understanding and friendly relations, to give moral support to the Protestants and liberals in Mexico, and to grow spiritually as persons through participation in a worthwhile activity and companionship with like-minded students.

From the very first the group received a most hearty welcome from the Mexicans. In Mexico City various youth leagues welcomed us on the initial Sunday with special services and fiestas. Upon arrival in Zacapoaxtla the same spirit of hearty welcome showed itself inasmuch as the two previous years of similar projects there had served to acquaint this scenic Indian mountain viillage in northern Puebla with our objectives and manner of work.

Almost inmmediately the boys found opportunity to express their noble ideals in menial labor on various projects. In one community called Comaltepec a village theater was initiated, a basket ball court erected, sanitary latrines were made for the village school, vaccination against small pox was done, and a daily program of recreation was directed in the school.

Across a deep ravine in Zacapexpan three campers erected swings, teeter totters and trapeze rings, and directed recreation.

In Tatoxcac, another nearby community, the same thing was done. In Xalacapan directed recreation was carried on in the school, and help was given in building a monument for the flag. One of the campers dedicated every evening to an English class which was made up of thirty-five teachers, business men, and leaders in Zacapoaxtla. Another camper dedicated one hour every afternoon to playing with the children in the neighborhood.

Almost nightly motion pictures were given in one of six or seven communities, teaching good health practices, better agriculture, sports, or how people live in other lands. These projects were carried on with communities as a whole with no attempt at evangelization, as Christian social service meets legitimate human needs.

At the same time, however, we had frequent contact with the Methodists in the area. The boys were regular attendants at the local services meeting in a home in Zacapexpan and often participated with special music and some preaching. Many of the Methodist groups in the environs were visited, too, such as the groups in Xochiapulco (three hours' walk), Las Lomas Tatoxcoc, and Xalacapan.

When we returned to Mexico City after six weeks in camp to visit tourist sights, to acquaint ourselves better with the Protestant work in the Capital, and to evaluate our work, the campers were equally enthusiastic in their praise for the graciousness of Mexican hospitality, in their thanks to God for permitting them to participate in the experiences afforded in a work camp, and in their desire to see continued work camp projects for other young Christian people. Truly God prospered us in this project this year, and we trust that He sees fit to permit this work to continue for the glory of His Kingdom in Mexico.

Knees Which Have not Bowed

Maurilio Olivera

When Rev. Aguilar Tirado was pastor of the Methodist Church in a certain city, he had inspiring experiences in the midst of the tremendous difficulties he encountered in that field. To understand the situation, one must take into account the intense fanaticism of that region and the notably unfavorable position of the Evangelical forces. Frequently they are threatened, even by small, shouting mobs at times.

We relate the following incidents in memory of this servant of God who left behind him a glowing record as a lay minister of our Church in Mexico.

There came to him days of privation and illness when there was nothing to be done but wait for the Providence of God. One day someone knocked at the door. Lupita, his wife, opened it to find there a stranger who had brought food and medicine for the pastor in the name of still another stranger.

Another time, on a raw, wintry day, the cold was making inroads on the physical strength of Brother Tirado. Again there was a knock at the door. This time they found a package which contained an excellent, heavy woolen sweater for him, but there was no clew as to who was the benefactor.

Later on, as I walked with Brother Tirado through the picturesque porticos in the center of the city one day, he said: "This man, the owner of this store, is a secret sympathizer with our work but has not yet come out openly for fear of losing his business. The same is true of this other man who owns a drug store," he added as we walked along.

Then I recalled the words, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal."

Santa Rosa

Pauline Willingham

Thirty minutes by bus, in the direction of Laredo, brought us to the small village of Santa Rosa. The last couple of miles traveled were very rough and dusty. The hot sun beat down upon our umbrella as we left the bus and made our way to the house of the young lady who kept the key of the church. Here we received a hearty welcome and an invitation to sit down and rest.

Our hostess had many interesting things to tell the missionary, of which I understood little. It was my first week in Mexico and my ears were not tuned to the language. However, I was in no way bored; through my eyes I could understand much.

Many things were strange to me. The pig dozed lazily in the kitchen under the table, and the chickens seemed to be tiptoeing about as if fearing to awaken him. The birds, who lived in their nest on the ceiling of the room in which we sat, were less considerate. They seemed to be competing with the conversation in Spanish, and in their language there were also many gestures and emphatic phrases. Soon it was time to go ring the church bell. Many children had already come to the little one room church and were waiting to begin the activities. There were children of about three to thirten years of age.

The missionary had brought pretty pictures torn from the pages of American magazines. Each child was permitted to choose the picture which pleased him. The choice made, scissors were provided and the pictures were carefully cut out. Each was permitted to work according to his or her ability and help was given where it was needed. We pasted the pictures upon bright colored art paper, and everyone seemed pleased with his accomplishment.

We decided to sing. There was a small portable organ in the church which, when played, added much to our enjoyment.

The missionary told the story of Esther and illustrated it with figures placed on the flannel board.

We then thanked God for our good time together and said goodby to our little friends of Santa Rosa.

I Remember

Three former students of the Girls' Hostel, Puebla, look back on their years of training

There are three Christian institutions to which I owe my character and professional training: Colegio Hijas de Allende in Pachuca, and Instituto Normal Mexico and the Girls' Hostel in Puebla.

It was in the first of these that I received the foundation necessary for the building of my character. There I had my first experiences in school and first began to express myself. Some of those memories I recall with pleasure, others with regret, for at times I was like a boat tossed by the tempest. I will never forget the humble and noble example of the principal who was always solicitous for the moral and cultural growth of her little folks.

To the second of these schools I owe the character training and the experiences which inspired me to enter upon the career of teacher. The Girls' Hostel cooperated with the school. The hostel has been directed by competent persons who were concerned that we should have not only good intellectual training but also a very high grade of moral preparation. I have seen little girls and adolescents come to the hostel with proud, twisted characters, yet how completely they changed!

To whom is this noble work due? To the teachers and missionaries, Mexican and foreign, who have put heart and soul into this difficult task. And they do it for the love of Christ.

— Oralia López

It gives me joy to think of the schools that have had a part in making me what I am. First, there was the Laura Temple School and the Girls' Hostel in Mexico City where I received my primary and secondary training. What happy days I spent there! It was a beautiful place to me, like a fairy story, for I had come from one of the humblest villages in the country. As I gradually became accustomed to things, the wise instruction in the home and in the school widened my horizon every day. By the end of my secondary course I knew the time had not been spent in vain, for I could see my own growth, and I left that institution to prepare to be a teacher.

And why did I want to become a teacher? I wanted to imitate the persons who, during several years, had so powerfully influenced me. With the purpose of becoming something in life, I went to Instituto Normal Mexico and the Girls' Hostel in Puebla.

And now I am within a few days of the realization of my dream and the beginning of my career. I will go where my Mexico needs me, even to the far away places, if that is necessary, to carry the light and knowledge and love of Christ. I will know how to conquer the obstacles that I encounter, for my teachers have taught me to ask the aid of my Great Friend for solutions to my problems.

My heart is filled with gratitude. All that I have attained I owe to the great influence of these schools where noble women have dedicated themselves to guiding girls along the Narrow Path. All through life I will not only carry the names of my teachers engraved in my memory but will also keep stored up in my heart the wise counsel each one of them has given me.

— Noemí Tapia

The eleventh month of the year with its cool days has finally arrived, telling the leaves to abandon the trees, never to return. The time has come for me, too, to leave the beloved student hostel, my second home.

How well I remember even yet the day I first entered the hostel! My mother looked sad as she told me good-by. But my own sadness at the thought of being away from home for six years gave way to assurance as the doors of my new home opened, encouraging me to enter and study. Very soon I began to feel affection for it.

The six years I had believed would be interminable have passed so quickly that now I find myself taking the last steps in my professional training. As I look back I recall the indescribably happy days and good times I have had among my classmates. I remember, too, the wise counsel of my principal and teachers, disinterested and full of understanding, as they trained us in self-discipline and the love of our Lord.

If God were not with these dear friends, they could not carry the great responsibility of our hostel. May they be blessed by the Eternal Father so that they may give many others the same teachings they have implanted in me.

— Ester Angeles Flores

First Fruits

The first fruits of the new Mexico Normal School of Puebla are the two graduates, Noemí Tapia and Oralia López, who will now devote themselves as Christian teachers to the education of children in our evangelical schools, one in Querétaro and the other in Mexico City. Our prayers and best wishes follow these young women as they enter upon this life of service. To the Misses Adelia and Juana Palacios go our congratulations for this success. Their vision, ability, and indefatigable labor have made the Normal School a going concern.

Field Notes

Chihuahua, Chih.

Mr. and Mrs. L. B. Newberry have left for California to visit their youngest daughter and her family who have recently welcomed a new daughter.

Mrs. Duckwahl, from West Virginia, is spending some time with her daughter and son-in-law, Mr. and Mrs. Robert Byrne.

Mrs. Ila Hobbs who has been visiting her brother, Mr. L. B. Newberry and his wife, accompanied them on their trip to California.

Monterrey, N. L.

Miss Anna Belle Dyck returned to our Social Center this fall after having spent her furlough year in Kansas and California.

Misses Helen Hodgson, Pauline Willingham, and Mary Fitzpatrick drove to Torreón to attend General Conference for a few days.

Misses Anna Belle Dyck and Mary Fitzpatrick attended the Young People's Congress in Durango in September.

The Social Center has had many visitors during the late summer and fall. A group of 26 leaders and young people from the Rio Grande Valley Work Shop that was being held in Pharr, Texas, drove down for a week end in August. Their leader was Rev. Paul Deats of the Wesley Foundation of Austin, Texas. Another group of 19 students from Iowa City, Iowa, spent a night and part of a day in the Center. Their trip was sponsored by the Y. M. C. A. under the able leadership of Prof. and Mrs. Richard Sittler.

The Social Center enjoyed a short visit from Mrs. Clara B. Butler of Esther Hall, San Diego, California, and her sister,

Mrs. John Prentiss, on October 25 as they passed through the city on their way to Saltillo for a vacation.

Rev. and Mrs. G. R. Fosmire of Parsons, Kansas, were very welcome visitors in the Center in August.

Dr. and Mrs. Hugh D. White have moved from Monterrey to Dallas, Texas, where Dr. White is the physician for students at Southern Methodist University. Dr. White was a prominent physician in Monterrey for thirty years and was always a member of our Church and a great help to the Social Center in all of its activities. The Whites are very much missed by the whole city of Monterrey.

The Union Church for English speaking people of Monterrey is growing each year. A lot has been purchased and money is now being raised for a church building. This church is a great power and influence for good in the city.

Miss Pauline Willingham, R. N., is doing public health and evangelistic work in three rural districts out from Monterrey: Las Margaritas, Los Adobes, and Abasolo. A Bible woman and women from the local missionary society are cooperating with Miss Willingham in this project.

Miss Dora Z. Schmidt of the Girls' Hostel in Monterrey is on furlough in the United States. She was badly hurt in an automobile accident in March. She writes that she is still not able to do much but hopes to be able to come back to her work in January.

Mexico, D. F.

The General Conference of the Methodist Church of Mexico which was held in Torreon, Coah., in September provided a Mecca for visitors. Among those from Central Conference were Dr. and Mrs. Milton C. Davis, Mr. John L. Groves, Misses Ola Callahan, Mary N. Pearson, Dora L. Ingrum, Gertrude Arbogast, Mamie Baird, Bertha Baker, and Ruth V. Warner.

In October part of the Methodist family rallied for the Interdenominational Convention of Evangelicals in Tampico. Union Evangelical Center was represented by Dr. Milton C. Davis and Mr. Wesley Matzigkeit; the Methodist Deaconess School by Miss Mary N. Pearson, the principal. Miss Pearson and Miss Ruth V. Warner were also in the meetings of the National Union of Christian Women which preceded the Convention.

Mrs. Ruthella Rodeheaver of Winona Lake, Ind., recently made a return visit to our work in Mexico, accompanied by Miss Frances Sharpe of Warsaw, Ind., and the Misses Juliet and Harriet Poynter of Shelbyville, Ky. Mrs. Rodeheaver and Miss Juliet Poynter hold prominent positions in the Woman's Division of Christian Service. Come again, all of you!

Member of Work Camp Supervising Playground

México, D. F.:

Dr. and Mrs. M. C. Davis, Apto. 117 Bis
Dr. and Mrs. John L. Groves, Apto. 117 Bis
Mr. and Mrs. Claude R. Kellogg, Apto. 117 Bis
Mr. and Mrs. Wesley Matzigkeit, Apto. 117 Bis
Miss Gertrude Arbogast, Humboldt 39 — 22
Miss Dora L. Ingrum, Apto. 117 Bis
Miss Orlene McKimmey, Mariano Escobedo 291, Col. Anáhuac, D. F.
Miss Mary N. Pearson, Sadi Carnot 73
Miss Elsie Shepherd, Alamo 68, Col. Sta. Ma. de la Ribera
Miss Ethel Thomas, Mariano Escobedo 291, Col. Anáhuac
Miss Ruth V. Warner, Humboldt 39 — 22

Monterrey, N. L.:

Miss Ruth Byerley, Apto. 446
Miss Anabelle Dyck, Apto. 446
Miss Helen M. Hodgson, Apto. 446
Miss Dora Schmidt, (on furlough)
Miss Pauline Willingham, Apto. 446

Puebla, Pue.:

Miss Bertha Baker, Apto. 157
Miss Ola Eugene Callahan, Apto. 157
Miss Clara Gibson, Apto. 157

Writers not Otherwise Identified

Dr. Vicente Mendoza, Professor, Union Evangelical Center, Mexico, D. F.
Rev. Maurilio Olivera, Pastor, Puebla, Pue.
Dr. Juan N. Pascoe, First Bishop, Methodist Church of Mexico, 1930 — 1934.

New methodist church.
Durango, Dgo.